

the NATIVE VOICE

OFFICIAL ORGAN OF THE NATIVE BROTHERHOOD OF BRITISH COLUMBIA, INC.

VOL. XII. No. 5

VANCOUVER, B.C., MAY, 1958

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PRICE 10 CENTS



"Don't see your name listed. . . . How long have you lived here?"

AIYANSH BRIEF ASKS FEDERAL VOTE

Legislation to provide the British Columbia Indian with the federal vote, provincial jurisdiction of education and full quorum rights is asked of the federal government in a brief from Aiyansh branch of theishga tribe of the Naas River presented at the B.C. - Yukon Indian conference which took place in April in Vancouver.

Col. H. M. Jones, director of Indian Affairs presided over the four-day conference.

Among the 93 delegates from Indian agencies were Roger Mercer from Aiyansh; William McCay, Greenville; Thomas Gosnell, Port Simpson; Chester Bolton, Kitkatla; Edward Bolton, Port Essington; John Clifton, Hartley Bay.

The Aiyansh brief, prepared by former Atlin MLA Frank Calder, was presented to the conference by Mr. Mercer.

The brief asserted that classification of a majority of B.C. Indians as non-treaty Indians places them in a different category to the treaty Indians in the rest of Canada.

PLANS HINDERED

"We have reached the conclusion that the Indian treaties which bind the Indians from the Rockies to the Atlantic seaboard have played a part in barring certain progressive requirements of the non-treaty Indians of B.C." the brief stated.

It added that the policy of the Indian department in recommending amendments to the Indian Act, has been to avoid conflict with the existing treaties and in doing so the Indian Department has hindered the plans and wants of the B.C. Indians.

The preamble of the brief declared that:

"We are convinced that the Indian Department has failed shamefully to perform its duty relative to placing the federal Canadian

Indian status acceptable to Canadian Society."

Main issue on the first day of the four-day conference was a discussion on the B.C. Special Vote, an annual grant of \$100,000 to B.C. Indians in lieu of treaty money.

The Aiyansh brief said it had learned that the Indian Department planned to divert this annual fund toward propagation of fur-bearing animals and plans for better returns from hunting.

The Aiyansh band said it strongly opposed diversion of the fund but if the annual vote was increased to \$200,000 on the basis of the increased Indian population in B.C., now set at 32,000, then it would agree to some part of the Special Vote being used for propagation of fur-bearing animals and better hunting returns.

Other speakers criticized the proposal to spend the money on game and fish work, pointing out that Natives might reap little or no benefit from the expenditure.

Also opposed was Indian De-

partment policy of having the B.C. Indian Commissioner as sole judge and administrator of the B.C. Special Vote. The brief urged that a committee of three appointed Native Indians of B.C. be formed to assist the Indian Commissioner in administration of the fund. Appointments should be made from three B.C. districts, the agricultural area, the coastal area and unorganized territories.

If the special fund is to be diverted then the brief suggests that it "include payments of patient bills arising from emergency aircraft flights to hospital centres. The costs of emergency flights are extra financial burdens for most patients in the Naas River area."

On the federal vote the Aiyansh brief asserted that:

SEPARATE ISSUES

"We cannot see the reason for the Indians' right to the vote being made dependent on their relinquishing their claims and hered-

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THE FAMILY of Joseph H. Potak in their Iroquois Trading Post in Fonda, New York with examples of Indian arts and craft.

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New York.

Maisie Hurley,
The Native Voice
Publishing Co. Ltd.

Dear Maisie Hurley:

I've been wanting to write to you for some time now, but didn't know quite how to begin.

My family and I live in the ancient valley of the Mohawks which was the Eastern Gateway of the Iroquois Confederacy League before the coming of the white man. We are of Iroquois descent. My early youth was spent on the Onondaga Indian Reserve. By profession I am an artist-designer, self-taught.

Last fall we opened an Iroquois Indian Trading Post in our home. It is the first Indian trading post in the valley since colonial times,

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Massett Anglican Church Scene of Lovely Wedding

By PHYLLIS BEDARD

Massett Anglican Church was the setting for a very lovely wedding on January 23 when Margaret Ethel, daughter of Mr. and Mrs. Isaac Edgars of Massett was united in marriage with Robert Hewer, RCN, son of Mr. and Mrs. J. M. Hewer, Victoria, B.C.

Rev. Leech officiated.

The bride was dressed in a beautiful ankle-length gown, white nylon lace over satin. Her fingertip veil was held by a pretty bridal wreath.

Matron of honor was Mrs. Joan Hart, wearing a lovely, full-skirted gown of blue nylon lace. Bridesmaids were the misses Daisy Parnell, Nora White, Joclyn Jones, and Rhoda Reid, respectively dressed in lovely gowns of pastels.

Flower girls were little Janice White and Kurt Wilson, dressed in cute white dresses and carrying little bouquets.

David Jones, RCN, was best man while ushers were Salty Searle, Len Dixon, and Dean Edgars.

Reception was held in the residence of Mr. and Mrs. Isaac Edgars where about 50 guests were present. Toastmaster was Mr. Elijah Jones who proposed a toast to the bride and groom. First speaker was the bride's uncle, Chief William Matthews.

The lovely four-tier wedding cake, baked by the bride's sister, Mrs. Paul White and decorated beautifully by Mr. and Mrs. Claude Davidson, was topped with a miniature bride and groom.

Honored guests were Mr. and Mrs. Solomon Wilson and Mr. and Mrs. George Young of Skidegate. Other out of town guests included Mr. and Mrs. Robert Morse, Mrs.

Card of Thanks

We wish to express our sincere thanks and appreciation to our many friends and relatives of Queen Charlotte City and Skidegate Mission for their friendliness and kindness to our mother, Mrs. William Matthews, during her stay in the Queen Charlotte Hospital.

Special thanks to Dr. Singer, Dr. Boyle, nurses, and other hospital staff.

MRS. PHYLLIS BEDARD
MR. & MRS. DAN HELMER
Massett, B.C.

James Gladstone, Mr. William Price, Mr. Ralph Young, and Mr. Allan Young, all of Skidegate Mission.

January 22, date chosen for the wedding, was the 45th wedding anniversary of Mr. and Mrs. Isaac Edgars, parents of the bride.

Many lovely and useful gifts were presented to the bride and groom which were displayed at the home of the bride's mother.

The groom is at present stationed at the New Massett Naval Base. The couple will make their home in Massett. We offer our sincere congratulations to Mr. and Mrs. Robert Hewer.

We are proud of our extensive
selections of Native handicrafts,
to be seen at various points
throughout our store.



Hudson's Bay Company

INCORPORATED 2nd MAY 1670



NATIVE LEADERS from Vancouver Island are pictured here while in Vancouver to attend a B.C.-Yukon conference of Native Indians called by the Indian Affairs Department. Right now, the big job being carried on by their newly-formed "Allied Tribes of the West Coast," a section of the Native Brotherhood, is the giant Pow Wow they are sponsoring May 24 and 25 in Port Alberni. The men, all active in the new 15-tribe group formed last fall, are, standing from the left, Philip Louis, Ahousat; Hyacinth David, Clayoquot; Anthony John, Ehattisat. Seated, also from the left, are Moses Smith, Kyuquot; Jack Peters, Port Alberni; Jim Knighton, Nitinat and Chief Benedict Andrews, Hesquiat. Missing from the photo, but also in town for the B.C. conference were, Jimmy Gallic and Willie Tatoosh, Port Alberni. A special poster prepared by George Clutesi and reproduced elsewhere tells of the big affair planned by the Tribes. —Courtesy The Fisherman

St. George's Cadet Day Big Event

St. George's Indian Residential School is holding its annual inspection May 14 on the grounds of the school, a colorful occasion for the youngsters of the Lytton school.

The Cadet Corps composed entirely of B.C. Indian boys, has won high honors. Last year it was awarded top rating and first prize for general proficiency.

Clifford Bolton of Port Essington is the cadet with the highest score in marksmanship in B.C. and corresponding prize. He is a Grade XII student of St. George's.

St. George's Chapel Choir was heard in a half-hour program on May 10 over CBC.

Wide coverage of the May 14 Cadet Day was expected by Ron Purvis, who said press and TV would be covering the event and that someone from the Indian Commissioner's office has been invited. Mr. Anfield attended last year's ceremonies.

Indians Have Friends in Europe

Dear Mrs. Hurley:

With great interest I read in the February issue of the Native Voice about the fine victory of the Lumbee Indians over the KKK. I congratulate the Indians in general for this excellent coup against the aggressors, who tried to attack the freedom of the Indians in their own homeland. This was an incident which aroused the attention of the whole world. Also the press in my country published the report about it under big headlines.

On the other hand I was deeply affected by the news that the whites in Vanderhoof, B.C., barred Indians from restaurants. You are modest enough to compare this insult with the segregation of the Negroes in the South of the USA, but I think it is worse, because the Indians are the original natives of America. I hope to learn through the Native Voice the

names of the restaurants and hotels everywhere in North America where Indians are barred. I would inform about them all friends of Indians whom I know, so that they can avoid these restaurants and hotels, when they might once visit America.

Or, could you send me direct a list of such establishments?—Then I remit the costs of this sending through an enclosed International Exchange Bill.

In the February issue your paper published also an article about the NCAI. This article reported also about the importance of the Domestic Point Four Program for American Indians. The European friends of Indians know its claims. In my last letter I wrote you that they supported the Senate Concurrent Resolution 3 by writing letters to the American Congress for it might adopt this program.

I know that the American Congress has not yet done so, and that also its January session has been useless for the Indians of the USA. But I can tell with pleasure that our letters, i.e. one letter from the German speaking friends of

(Continued on Page 5)

Old Crow Man Renews Sub

From up in Old Crow, Yukon Territory comes a letter renewing the subscription of Moses Tizya for two years.

Rev. George Hamilton, writing for Mr. Tizya, says "Mr. Tizya . . . does enjoy receiving your paper and is anxious to have it continued so he can keep up with the news."

NATIVE BROTHERHOOD of B.C.

WEST COAST ALLIED TRIBES POW-WOW



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The Voice of the Native Canadian
 Official Organ of the Native Brotherhood of British Columbia, Inc.
 Published once a month by: The Native Voice Publishing Co., Ltd.
 325 Standard Bldg., Vancouver 2, B.C. Telephone MUtual 5-7434.
 Printed by Broadway Printers Ltd., 115 East 8th Ave., Vancouver.

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Our Special Edition

A SPECIAL British Columbia Centennial edition of The Native Voice is in the making and should be available for sale by mid-summer.

Cover of the magazine-style publication is a colorful work by Gla-Gla-Kla-Wis who is Dave Neel, son of noted British Columbia totem carver Ellen Neel.

A number of unpublished Native legends have been chosen by Maisie Hurley and several original illustrations will be featured in the all-Indian publication.

The book, and that is how it must be described, will provide a rich source of material for all those interested in British Columbia Indian life and legend.

Advance orders are being accepted at \$2.25 per copy. We suggest that readers place their orders immediately by dropping a line to *The Native Voice* at 325 Standard Building, 510 West Hastings Street, Vancouver 2, B.C.

Salute to the Sockeye

One of the big events of Centennial year will be the Salmon Arm-Chase "Salute to the Sockeye" scheduled to take place October 10 to 13 at Squilax, British Columbia.

This is the year of the great Adams River sockeye run and this event, timed with the arrival of the sockeye on the upper Fraser spawning beds, will mark the occasion.

In addition to displays of fish life on screen and in tanks, fish products, and methods of fishing, the Salmon Arm Centennial Committee is reportedly arranging for actual visits to the spawning grounds.

The four-day celebration will feature sports of all kinds, a fairway operated daily, and a Canadian Navy Band.

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NEXT AUGUST

Great Pine Theatre's Tenth Indian Pageant

By **BIG WHITE OWL**

In my mail the other day I received several advertising pamphlets announcing the 10th annual Indian Pageant at the Great Pine Theatre, August, 8 & 9 and 15 & 16, 1958, 8:30 p.m. in Generals' Woods, Smoothtown, 4 miles south-east of Ohsweken, Ontario, on the Six Nation Grand River Lands.

Ruth A. Isaac, R.R. No. 2, Ohsweken, P.O., Ontario, who is secretary of the pageantry committee, in a letter wrote the following: "Our pageants are of wide interest, since we have visitors from many foreign countries, as well as from many different parts of Canada. We present a cycle of 8 historical plays, portraying the life stories of such great Indian leaders as Joseph Brant, Red Jacket, Cornplanter, Degawida, Handsome Lake, Pauline Johnson, etc., etc.

"I have seen copies of "THE NATIVE VOICE," and I do believe it is a paper that should be in the home of every Indian family on the North American Continent!"

I believe praise such as that is deserving of a little complimentary space . . . Ruth A. Isaac, I shake hands with you from my heart!

I Have Spoken!



BIG WHITE OWL

LAND'S END

The waves among these herded rocks

Like the tides of ages flow,

The shell-furred rocks are molded thus

Like shaggy buffalo,

And, still the same for ages, stage

Their daily changing show

With the salt, salt tang in their hides.

The steady waves like tides of ages

Wend their weaving way

Sometimes a glinting white-and-green

Into the eager bay,

Sometimes a fevered green-and-yellow

As they are today,

With a salt, salt tang to their boil.

The waves touch shallow, sunken life:

Seaweed, worms, and crabs,

A gull with hollow voice and wild

As waves of wind it grabs;

But land's end is not life's:

Swan-sailboats cut with calm short jabs

Through the salt, salt tang of the sea.

Like tides of ages tireless waves

Breed life beyond land's end—

White skin and red—breed labor hard

And with that labor blend

To stage a daily changing show

And through the ages send

The salt, salt tang of our peace.

—Roy Lowther.

PATRONIZE THE ADVERTISERS IN THE NATIVE VOICE

What They Can Do**HEALTH COMMITTEES**

By DR. M. MATAS, M.D.,

Medical Supt., Camsell Hospital, Edmonton, Alberta.

We would like to discuss "Health Committees" with our readers. From time to time on the reserves problems are brought forward to our doctors and nurses, both by groups and individuals. These health problems require a good solution. The doctor and the nurse need the assistance of the Indians to improve the condition.

Who is on the Committee? The number varies but the successful ones have had four Indian members. The Committee consists of the Chief, or one of his Councilors, or any interested man on the reserve, and two ladies, with the Zone Superintendent and the Nurse. The Committee can ask other people to attend certain meetings, for example—if the health problem (Jaundice) is the result of a poor water supply, the Indian Superintendent could be asked to assist in finding the solution.

Every reserve is faced with the problem of sickness in babies up to three years of age. Far too many babies arrive at the hospital too ill to recover. This is a great worry to their parents and the doctor and nurse. This is one problem the "Health Committee" can help to solve.

In Eastern Canada such committees have made great improvements. People that are healthy and well are also happier. We can prevent nearly all sickness if we try.

Brief from Aiyansh

to liquor to B.C. Indians.

It adds that the Indian Affairs department consider the question of policing the Indian reservations.

"We propose here the training of Indians for police duties with the question of source for police salaries to be considered by the Indian department."

BROTHERHOOD GIVES DINNER

A smorgasbord-style luncheon featuring B.C. fish was given by the Native Brotherhood on the final day of the B.C.-Yukon Indian conference last month in the Flame Supper Club.

Guest speaker was Mr. R. L. Payne, manager of J. H. Todd and Sons who praised the co-operation between the Brotherhood and the fishing companies.

He was introduced by master of ceremonies, Robert Clifton, President of the Brotherhood who said the companies had given the Indians a great deal of help and had been invited to the luncheon for that reason.

Mr. Clifton also introduced Col. H. M. Jones of the Indian Affairs Department who extended good wishes to the conference delegates and other guests present.

Correspondence From Indian Folk

The Native Voice,

Dear Sirs—

Enclosed please find post office money order for \$1.50; please renew my subscription to The Native Voice.

I would miss your paper very much if I did not receive it. Please note change of address.

I will welcome any correspondence from Indians either in Canada or United States.

Best wishes to your staff.
GEORGIA BUSTER.

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H. B. HAWTHORN, C. S. BELSHAW, S. M. JAMIESON

The Indians of British Columbia (University of Toronto Press, \$10)

Now published in book form, this report of the University of B.C. Indian research project, first released a year ago, is a valuable document for anyone interested in the welfare of B.C.'s native races. The research, undertaken on behalf of the citizenship and immigration department, took two years. It involved major field studies of Indians throughout B.C. and covers all aspects of their life. Its recommendations (some of which have already been put into effect) are similarly designed to fit the Indians into a better relationship in all respects with the dominant White population. For the serious student, a rewarding study.—Vancouver Sun Book Editor.

All Indian communities, like all White communities, include persons who drink and persons who do not drink. The occurrence of the former, insofar as we can judge, is not greater in Indian communities than in White; and the number of Indian communities in which drinking would seem to be a major concern is probably not greater than the number of such communities among the rural White groups of the province.

However, obvious drinking as distinct from unnoticed drinking is often commoner among Indians than among Whites. The White may drink in his home; the Indian does so under the penalty of the law. Hence, Indians who want to drink go to beer parlors.

Indian drinking is not wholly confined to the beer parlor. Much alcohol is consumed around dance halls (modern or traditional style), in White homes, and in Indian homes . . .

Many Indians drinking overtly drink quickly, with resulting rapid intoxication . . . Since they cannot drink legally anywhere but in the beer parlor, their object is to consume as much as possible in the time available to them; in this sense the limitations of the law are a direct support of immoderate drinking.

Drinking parties in beer parlors are sometimes lively, noisy and good-humored and, very seldom, violent.

Drinking parties outside beer

parlors fall into two broad classes—those modelled on White behavior, and those where liquor is used as an adjunct of some traditional purpose.

Naturally, the White behavior that serves as a model is that which is most obviously there to be copied; and this almost by definition, is the noisiest and most dramatic and exciting. It consists of rowdy drinking in cars, and promiscuous parties.

The other patterns of White drinking—the occasional glass of beer with a meal at home, or the social occasion where the guests take liquor as a refreshment—are observed by a very small minority of Indians, and, even if they wish to copy them, they cannot afford to do so.

For, paradoxically, the wild and secretive drinking is safer, because precautions are taken, and there is a certain anonymity in a crowd.

Moderate drinking at home is not only illegal, but in this context it appears senseless—the danger of arrest increases as the time draws out, the possibility of informing increases because acquaintances are excluded, and anxiety over possible interruption and arrest is felt more keenly because the drinkers are more sober—and who would risk arrest anyway for just one or two glasses of beer?

Once again, the law has contri-

(Continued on Page 8)

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Continued

Tecumseh and the War of 1812

The men were arranged in two lines, the first five or six hundred feet in advance of the second. However, Proctor's ranks were so depleted that in order to cover the required distance between the swamp and the river, the men were separated from each other, perhaps four or five feet.

The two lines were not within sight of each other, and the forest was sufficiently dense to obscure an approaching enemy, without retarding it. In the road in front of the troops was one 6-pound cannon—absolutely useless for the reason that it had no ammunition.

Six other guns were two miles distant at the Moraviantown. A large swamp at the right sheltered the Indians under Tecumseh. The smaller swamp was situated between the larger and the road, and in between the two were the remaining troops of the 41st Regiment, the Royal Veterans and the Newfoundland Regulars.

Whatever criticism may be made of Proctor's choice of position, at least the men were so placed that they could not be outflanked by the more numerous Americans. The Indians, their numbers reduced by desertions, were scarcely a thousand strong.

The men took up their positions about one o'clock, two hours before the beginning of the battle. Proctor, with his usual indecision, changed the position of the troops several times. There were plenty of axes, yet the men made no effort to construct breastworks.

Since the loss of the ammunition transports, the men were provided with only what ammunition they carried in their knapsacks. Proctor apparently made no effort to inspire the morale of his men, nor to co-ordinate his troops, nor to direct them, keeping himself well to the rear, very much like the "fat animal" that Tecumseh had compared him to.

Tecumseh was seated on a log with Shaubena, Roundhead and Jim Blue Jacket, awaiting the approach of the Americans, when a messenger arrived bidding him to confer with Proctor. We have no record of what transpired, but following the conference, Proctor took himself to the rear where a carriage and a guard were stationed.

Upon Tecumseh's return he told his companions that the battle would be fought before night. He said: "We are about to enter into an engagement from which I will never come out alive. My body will remain on the field of battle." Taking off his sword, he handed it to his companions saying: "When my son becomes a noted warrior and able to wield a sword, give this to him." Whereupon he removed his British uniform and prepared for battle clad in his deer skin garments.

According to one historian, Tecumseh's object in divesting himself of his insignia of rank was to prevent his body being recognized by his enemies. If it could be recovered by his own warriors, mutilation would be avoided. According to this version, he drew his ramrod and gave it to a party of his own men, instructing them that when they saw him fall, they were to fight their way to where he lay and strike his body four times with the rod. He would then arise, and with renewed vitality and charmed against further harm, would lead them to victory. This reminds us strongly of the Prophet's incantations. The story continues with the statement that his men were unable to reach his body.

Approaching the British line, Harrison formed his troops in battle order. General Trotter's brigade the second line which was one hundred and fifty yards to the rear. Child's brigade was still farther in the rear. General Desha's division of two brigades was to support Trotter. A few regulars of the 27th Regiment under Colonel Paull were lined up in columns of four between the road and the river. Governor Shelby was stationed at the junction of the front line with Desha's divisions. General Harrison, with General Cass, Commodore Perry and Captain Butler were at the head of the front line of infantry. Colonel R. M. Johnson's mounted regiment was drawn up in close formation, its right near the road, its left upon the swamp. Johnson requested permission to charge, to which Harrison readily assented. The mounted regiment was thereupon divided, one half, under Colonel Johnson's brother, James Johnson, leading the attack down the road in the face of the useless 6-pound cannon. The British line was so scattered that it could make but feeble resistance, sufficient, however, to throw the Kentuckians into confusion at the first volley. They rallied as the British fell back to the second line and fired another irregular volley. The defense, however, was not sufficient to prevent the Americans breaking through and forming again in the rear of the British. This virtually ended the battle, so far as the British were concerned.

In the meantime the rest of the mounted, under Colonel Richard M. Johnson, had attacked the Indians in the swamp at the British right. The Indians were well concealed, and for a time it was impossible to dislodge them. From their hiding places they fired into the American ranks, halted them and threw them back upon Shelby's brigade, which was the American centre. The Indians then charged out of the swamp,

but the combined efforts of Johnson's brigade and Shelby's forced them to return to their shelter. Here they lay concealed, withholding their fire and awaiting the closer approach of the Americans. The front rank of Johnson's cavalry had been demoralized, but falling back on Desha's brigade, which had been ordered to their support, the attack was continued.

At this point perhaps we should speak of the "Forlorn Hope" mentioned by some authorities. In order to draw the Indians' fire and thereby expose their position, Colonel Johnson sent a small party in advance of the main body. These twenty volunteers, with Colonel Johnson and Colonel Whitley (of whom we shall speak later), at their side, were in a most dangerous position. Fifteen of the twenty were either killed or mortally wounded. However, this is not at all in accord with Harrison's report, which does not mention the "Forlorn Hope" and places the number of Americans killed at seven.

The "Forlorn Hope" is mentioned by Benjamin Drake. Two of the survivors were Garrett Wall and Dr. S. Theobold, the latter from Lexington, Kentucky. Drake

gives the number of Americans dead as 20 with between 30 and 40 wounded.

Tecumseh, in his eagerness to inspire his men, took no heed of his personal safety and exposed himself fearlessly.

For a time his voice was heard loud above the din of battle, but soon he was heard and seen no more. He is supposed to have received a fatal shot, but reports are so conflicting that authentic details are entirely lacking. Without his leadership the Indians lost courage and fled. Thus the battle ended and thus, with the death of Tecumseh, ended the hope for an Indian confederation in the northwest and all organized resistance to the encroachment of the white settlers in that territory.

Various figures are given estimating the number of British and Indians who participated in the battle. One authority places the number of British regulars as low as three hundred and ninety-four, another as high as eight hundred and forty-five. On October 1st, the number of British regulars who camped with Proctor at Dolson was placed at seven hundred.

• (To be Continued)

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Late Dr. Matheson First Woman To Practice Medicine in NWT

The body of Dr. Elizabeth Beckett Matheson, first woman to practice medicine in the Northwest Territories, was brought to Onion Lake in northern Saskatchewan for burial after a funeral service at San Antonio, Texas. Dr. Matheson had made her home in Texas since her retirement in 1941, and died there recently at 91 years of age.

She and her Anglican minister husband first came to Onion Lake (about 30 miles due north of Lloydminster) in 1891 as missionaries to the Indians and Metis who formed the bulk of the district's population at that time. Prior to her marriage, Elizabeth Beckett had been a Presbyterian missionary in India for two years.

Soon after their arrival at the northern outpost, the young missionary couple became urgently concerned with the need of medical care for their charges.

There was no doctor within 100 miles and so, with the encouragement of her husband, Elizabeth Matheson set out for eastern Canada to study for her doctor's degree. When Dr. Matheson was in Saskatoon in June, 1949, for a medical convention, she told of travelling between Onion Lake and this city by horse and buggy, accompanied by her young children.

Dr. Matheson completed her courses and received her medical degree in 1898 from Trinity, a women's medical college since absorbed in the University of Toronto.

But she was refused registration in the Territories without oral examinations which she refused to take knowing the opposition to

women in medicine, and intending to work with her husband, simply as a missionary to the Indians and Metis.

However, new settlers arrived in the district in 1903 and were astounded to be greeted by a white woman. There was no other doctor and she cared for them too. She entered fourth year at Manitoba Medical College and graduated in 1904, securing her Manitoba registration. Once more she was refused registration in the Territories, so she sent her fee to Calgary and was promptly accepted.

In the years that followed, Dr. Matheson carried on an extensive general practice and was often called upon to deal with epidemics of smallpox and diphtheria among the Indians and white settlers.

After her husband's death, Dr. Matheson left Onion Lake in 1918

and went to Winnipeg where she became assistant medical inspector of Winnipeg public schools. She held that position for 23 years, retiring in 1941.

In 1948 she was honored at the University of Toronto Medical convocation when the university installed all those who graduated in 1898 with the University of Toronto degree of MD.

And in 1949, she attended the twenty-fifth annual meeting of the Federation of Medical Women of Canada in Saskatoon.

On that occasion, marking 100 years since Elizabeth Blackwell received the first medical degree ever conferred upon a woman from Geneva Medical College, N.Y., Canadian women doctors honored their own pioneers.

The Mathesons had nine children and adopted five more. Dr. Matheson is survived by a son and five daughters.

The Totem Pole

by INGA ALVILDA VAGUE

Totem Pole, like a warrior, old, tall and straight, every inch is history, cleverly complete with date. Carved by an artist, with love and most care huge wooden book, in beautiful colors, stands here.

cannot read you, we cannot only know important events appened, in long ago, yesterday. scan your many faces and wide spreading wings like a sea gull light atop you, as the wind, in minor, sings.

eface now stands, with awe and admiration, solemn moment, respects to the airy nation.

Totem, a symbol of our Province choice, supreme honor, British Columbia's first native voice.

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Dedicated Men In Indian Dept.

The new Indian Dept. Inspector, Mr. Rodine, is an outstanding man. He and his wife were up to the official opening of the new school at Lac La Ronge. He has been invited to attend one of our Home School meetings. It is good for the people to get to know the officials personally, it bridges the gap.

We feel that at present the Indian work as a whole has some dedicated men. The new dentist is up here for two weeks. He is quite young and his wife assists him. He is just full of enthusiasm and I think will not let the apathy of the higher-ups affect him.

He doesn't think that the posters that are at present available are suitable. So he made one for himself, a little Indian child brushing his teeth. Now he wants Stan to write it in Cree. He will then send out copies to the homes. These are the kind of workers that we need.

We feel that the Indian Department is getting some very dedicated workers and it does give us a boost.

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the Light of the
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Sechelt Draw Winners Named

Winner of the Sechelt Native Sisterhood draw last month was Mrs. George August with Mrs. Tony Baptiste winning second prize. Both ladies are from Sechelt.

First prize was a shopping basket and second prize was a pair of pillow cases, hand embroidered with lace edges.

Reports of the April 21 drawing was sent along by Katherine Jeffries.

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Canada's Cariboo, Polar Bears Face Extinction

WINNIPEG.—Both the polar bear and the caribou today face extermination because of wanton mass killings by hunters.

Officials of Canada's northern regions are extremely concerned and are pressing territorial and provincial governments to enact laws limiting the annual kills.

Mass destruction of polar bears has been caused by demand for their attractive pelts among workers and servicemen manning or visiting the DEW (Distant Early Warning) Line, the radar fence that spans the North American continent high above the Arctic Circle.

A brisk trade in the luxurious white, long-furred skins has caused prices asked by Eskimo hunters to skyrocket. Demand far exceeds supply. Particularly popular are smaller pelts from bear cubs. So the hundreds of bears slaughtered over the past year for hawking to

Dewline workers include a high proportion of females and cubs.

Canadian legislators are being asked to institute seasons and bag limits for bear hunting, at present unrestricted for Eskimos and northern Indians. Special protection for females and cubs is demanded.

Caribou herds are shrinking with alarming rapidity. They will become extinct unless trends are reversed within two or three years.

Chief administrator of Canada's northwest territories, Commissioner Gordon Robertson, warns: "We are confronted with a crisis of alarming magnitude for the northlands. We must recognize that there is a distinct possibility that the caribou herds can be wiped out if the situation is not quickly changed."

Despite the opening-up of the Arctic by the building of Dewline and other developments, a large proportion of the north's resident

population — Eskimos, Indians, white trappers — still depend on the caribou for food and clothing. Thousands of people face the threat of a huge famine belt if these animals, a species of reindeer, disappear from the tundra.

In seven years the herds have decreased almost 70 per cent. Dr. A. W. F. Banfield, Canada's senior mammalogist, estimates that while in 1950 the Dominion's caribou population was around 650,000, today there are only about 250,000. Mortality has been greater than increase every year since 1949.

A low rate of calf crops, for reasons not determined, is a factor contributing to the decrease. But the greatest single threat is overslaughter by hunters.

Besides killing more than they need, hunters are also sending the herds toward extinction by wounding and crippling large numbers of animals which escape to die later.

Wildlife officers and northern administrators suggest a seven month protected season for female caribou each year, and a total ban on the killing of calves.

—Toronto Telegram

Liquor Laws

(Continued from Page 5)

buted directly to immoderate drinking . . .

From the Indian viewpoint, the Indians themselves still have political grudge.

The law should be liberalized even further than at present. We believe that the Indian of British Columbia should be in a different position from the White citizens of British Columbia in respect to liquor laws.

He should be able to buy liquor in the liquor store and consume it in his home . . .

—Vancouver Sun

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